

2 Corinthians 3

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18

Text

Greek

Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρήζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς

greek

Meaning

1 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About

Preposition. Occurs 703 times in the New Testament.

πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... ὅμας ἢ ἐξ ὁμῶν;

	ήplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἐπιστολή ἡμῶν ὑμεῖς ἐστε,plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐνγγεγραμμένη ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ταῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καρδίαις ἡμῶν, γινωσκομένη καὶplugin-autotooltip__default plugin-autotooltip_bigκαί 2 greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀναγινωσκομένη ὑπὸ πάντωνplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἀνθρώπων· φανερούμενοι ὅτι ἐστὲplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐπιστολή Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) 3 Noun, masculine. διακονηθεῖσα ὑφ’ ἡμῶν, ἐνγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ζῶντος, οὐκ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. πλαξὶν λιθίναις ἀλλ’ ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. πλαξὶν καρδίαις σαρκίνας.
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	πεποίθησιν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τοιούτην ἔχομεν διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” 4 The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεόν.plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God
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ὅς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” [ἰκάνωσεν ἡμᾶς διακόνους καὶ τῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· τὸ](#) plugin-autotooltip__default plugin-autotooltip_bigὁ

6 greek

The definite article [γὰρ γράμμα ἀποκτέννει, τὸ](#) plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article [δέ](#) plugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. [πνεῦμα ζωοποιεῖ.](#)

	εἰ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἡplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article διακονία τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θανάτου ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθηplugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺςplugin-autotooltip__default plugin-autotooltip_bigὸ greek <td>7</td> <td> The definite article υἱοὺς Ἰσραὴλ εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πρόσωπον Μωϋσέως διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δόξαν τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προσώπου αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καταργουμένην, </td>	7	The definite article υἱοὺς Ἰσραὴλ εἰς τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article πρόσωπον Μωϋσέως διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article δόξαν τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article προσώπου αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τῇplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article καταργουμένην,
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8	πῶς οὐχὶ μᾶλλον ἢ
	greek
	The definite article διακονία τοῦ
	greek
	The definite article πνεύματος ἔσται
	greek
	εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).
	It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐν
	greek
	Preposition meaning “in”. δόξη;
	εἰ γὰρ τῇ
	greek
	The definite article διακονία τῆς
	greek
	The definite article κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἢ
	greek
9	The definite article διακονία τῆς
	greek
	The definite article δικαιοσύνης δόξη.
	καί
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γὰρ οὐ δεδόξασται
	τὸ
	greek
	The definite article δεδοξασμένον ἐν
	greek
10	Preposition meaning “in”. τούτῳ
	οὗτος / αὕτη / τοῦτο
	greek
	Meaning:
	* These or this * This one, this person, this thing * They or he or she or it
	Demonstrative pronoun.
	οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 τῷ
	greek
	The definite article μέρει εἵνεκεν τῆς
	greek
	The definite article ὑπερβαλλούσης δόξης.

	εἰ γὰρ τὸ greek The definite article καταργούμενον διὰ greek Meaning: * Through * Because * On account of 11 Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 δόξης, πολλῶ μάλλον τὸ greek The definite article μένον ἐν greek Preposition meaning "in". δόξη.
12	ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα, καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ greek The definite article πρόσωπον ἑαυτοῦ, πρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
13	Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸ greek The definite article μὴ ἀτενίσαι τοὺς greek The definite article υἱοὺς Ἰσραὴλ εἰς τὸ greek The definite article τέλος τοῦ greek The definite article καταργουμένου.

	ἀλλὰ ἐπώρωθη τὰ greek The definite article νοήματα αὐτῶν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἄχρι γὰρ τῆς greek The definite article σήμερον ἡμέρας τὸ greek The definite article αὐτὸ greek 14 Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κάλυμμα ἐπὶ τῇ greek The definite article ἀναγνώσει τῆς greek The definite article παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν greek Preposition meaning “in”. Χριστῶ Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. καταργεῖται
	ἀλλ’ ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν greek The definite article καρδίαν αὐτῶν greek 15 Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κεῖται

	ήνικά δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐὰν ἐπιστρέψῃ πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning 16 * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... κύριον, περιαιρεῖται τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article κάλυμμα.
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	ἡμεῖς δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. πάντες greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. 18With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἀνακεκαλυμμένῳ προσώπῳ τὴν greek The definite article δόξαν κυρίου κατοπτριζόμενοι τὴν greek The definite article αὐτὴν greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.
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ESV

1	Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you, or from you?
2	You yourselves are our letter of recommendation, written on our hearts, to be known and read by all.
3	And you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.
4	Such is the confidence that we have through Christ toward God.
5	Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God,
6	who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.
7	Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end,
8	will not the ministry of the Spirit have even more glory?
9	For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory.
10	Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it.
11	For if what was being brought to an end came with glory, much more will what is permanent have glory.

12	Since we have such a hope, we are very bold,
13	not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end.
14	But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away.
15	Yes, to this day whenever Moses is read a veil lies over their hearts.
16	But when one turns to the Lord, the veil is removed.
17	Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.
18	And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

NIV

1	Are we beginning to commend ourselves again? Or do we need, like some people, letters of recommendation to you or from you?
2	You yourselves are our letter, written on our hearts, known and read by everybody.
3	You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.
4	Such confidence as this is ours through Christ before God.
5	Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God.
6	He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
7	Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was,
8	will not the ministry of the Spirit be even more glorious?
9	If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness!
10	For what was glorious has no glory now in comparison with the surpassing glory.
11	And if what was fading away came with glory, how much greater is the glory of that which lasts!
12	Therefore, since we have such a hope, we are very bold.
13	We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away.
14	But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.
15	Even to this day when Moses is read, a veil covers their hearts.
16	But whenever anyone turns to the Lord, the veil is taken away.
17	Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.
18	And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

NLT

1	Are we beginning to praise ourselves again? Are we like others, who need to bring you letters of recommendation, or who ask you to write such letters on their behalf? Surely not!
2	The only letter of recommendation we need is you yourselves. Your lives are a letter written in our hearts; everyone can read it and recognize our good work among you.

3	Clearly, you are a letter from Christ showing the result of our ministry among you. This "letter" is written not with pen and ink, but with the Spirit of the living God. It is carved not on tablets of stone, but on human hearts.
4	We are confident of all this because of our great trust in God through Christ.
5	It is not that we think we are qualified to do anything on our own. Our qualification comes from God.
6	He has enabled us to be ministers of his new covenant. This is a covenant not of written laws, but of the Spirit. The old written covenant ends in death; but under the new covenant, the Spirit gives life.
7	The old way, with laws etched in stone, led to death, though it began with such glory that the people of Israel could not bear to look at Moses' face. For his face shone with the glory of God, even though the brightness was already fading away.
8	Shouldn't we expect far greater glory under the new way, now that the Holy Spirit is giving life?
9	If the old way, which brings condemnation, was glorious, how much more glorious is the new way, which makes us right with God!
10	In fact, that first glory was not glorious at all compared with the overwhelming glory of the new way.
11	So if the old way, which has been replaced, was glorious, how much more glorious is the new, which remains forever!
12	Since this new way gives us such confidence, we can be very bold.
13	We are not like Moses, who put a veil over his face so the people of Israel would not see the glory, even though it was destined to fade away.
14	But the people's minds were hardened, and to this day whenever the old covenant is being read, the same veil covers their minds so they cannot understand the truth. And this veil can be removed only by believing in Christ.
15	Yes, even today when they read Moses' writings, their hearts are covered with that veil, and they do not understand.
16	But whenever someone turns to the Lord, the veil is taken away.
17	For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom.
18	So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord- who is the Spirit- makes us more and more like him as we are changed into his glorious image.

KJV

1	Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?
2	Ye are our epistle written in our hearts, known and read of all men:
3	Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.
4	And such trust have we through Christ to God-ward:
5	Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;
6	Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
7	But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
8	How shall not the ministration of the spirit be rather glorious?

9	For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
10	For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
11	For if that which is done away was glorious, much more that which remaineth is glorious.
12	Seeing then that we have such hope, we use great plainness of speech:
13	And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
14	But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
15	But even unto this day, when Moses is read, the vail is upon their heart.
16	Nevertheless when it shall turn to the Lord, the vail shall be taken away.
17	Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
18	But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

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